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Clinton, Miss.

Poetry.

Jes. for Today.

FROM "THE CHURCH."
Lord, for to-morrow and its needs.
Do not pay;
Keep me my God, from stain of sin.
Just for today.
Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for today.
Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for today.
Let me no wrong or idle word
Unthinking say;
Set them upon my lips,
Just for today.
Let me in season, Lord, be grave,
In season, say;
Let me be faithful to Thy grace,
Just for today.
And if today my life
Should ebb away,
Give me Thy Countenance Divine,
Sweet Lord, to-day.
So, for tomorrow and its needs,
I do not pray;
But keep me, guidance, love and Lord,
Just for today.

Our Pulpit.

FIRST HEALING AND THEN SERVICE

By C. H. SPURGEON.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose and ministered unto them."—Matthews 8:14, 15.

This event took place at Capernaum, but Peter's residence was at Bethsaida; for we read, "Philip was of Bethsaida, the city of Andrew and Peter." How came Peter to have a house at Capernaum? Poor fishermen do not often have two houses. May not the conjecture be highly probable that, finding the Lord Jesus Christ was frequently at Capernaum, Peter thought it best to have a dwelling there that he might always be present when the Master was preaching, and that he might do his best to entertain him between whiles? I like to think that the servant changed his place of abode for his Master's sake. Would not such a Christian people do some little consideration when they are choosing a house, as to whether it will be convenient for the hearing of the Word? Do you think that a great many professors look chiefly for every other kind of advantage, and, when they have virtually made their choice, they afterwards inquire in the very secondary items of their nearness to a place where they may worship God, enjoy Christian fellowship, and be useful? When Mephibosheth lived at Le-siebar, the place of no pasture, David fetched him up to Jerusalem, where he himself delighted to dwell. It would be well for many a limping brother if he made a like change. Thus, before we finally cross the threshold of Peter's house, we learn a lesson.

Our Lord Jesus Christ had been having a heavy day: He had been preached and had wrought miracles; He had moved in the midst of a great throng, and now the Sabbath was drawing to a close. He needed refreshment, and it was most convenient that Peter had a house into which the Lord could go. I do not suppose it was a stately mansion, probably it was little better than a hut; for Peter was only a fisherman; but the Lord Jesus made it honorable enough by entering it. Where the king is there the palace is.

Though our Lord went to Peter's house to rest, he did not find it free from trouble. It was a hospital before he made it a palace. Peter's wife's mother was on her bed prostrate with "a great fever." Typus of the worst kind was burning out her body. The sick man has an appetite for what he must not taste, he craves after the most injurious and even unnatural things; foods which would be most pernicious he prefers. So is it with unconverted ones when under the full power of sin; they are eager enough to have a godless lecture, or listen to opinions which are the opposite of truth; they would go through any hardship to indulge their passions, and sacrifice any amount to be allowed their desires.

But the worst point in the case of the sinner is this: that this fever of his will prove fatal. This son, daughter, husband, or wife of yours snatches you to the same. Take the case of the person who is laid upon your heart and spread it before the Lord. Go over the matter in detail; not for His information, but to excite your own pangs. Look the matter in the face, making no excuse for the sinner, and in all truthfulness tell the Lord what aileth this sinful one.

The next thing that blessed this woman was His look, "Jesus saw her." There is more here than appears upon the surface. You know what a physician means when he says, "I will come and see your sick child." He does not mean that he will barely look at it. He intends to search into the matter, study it, and see what can be done. Will you try to think that the Lord Jesus Christ sees you, that He reads your heart, knows your secret thoughts, hears your secret groanings, and notes your inward desires?

The next thing the Lord Jesus Christ used was His touch. This is the healing point. He "took her by the hand, and lifted her up." There was a contact established. Oh, that glorious doctrine of the incarnation of Christ, there is healing in it! I do not mean in the doctrine but in the fact itself, that the Lord Jesus Christ took man, made a woman, and brought her unto the man, and Adam said: "This is now bone of my bone and flesh of my flesh, it will, when properly exercised, by and peace and rest, with eter-

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J. E. GAMMELL & M. T. GAMMELL, Editors.

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NO. 39

VOL. IX.

It is among His followers? I think so, and therefore I shall so use the incident. To you who love Jesus much, and live in special nearness to Him, there is a voice from the bed of her who rose from the fever to minister to her Lord. You also are called from your weakness that you may pay personal service to Him who heals all your diseases.

Yet though Jesus and Peter and James and John were there, nothing is before you but a family group, a scene in the house. This incident displays its greatest marvels around the domestic hearth. A fisherman's mother-in-law becomes an historic person through the blessing her. What glory Jesus can show common things! With what grandeur she comes in a poor man's house! A fisherman's but becomes the headquarters of the Captain of our salvation. He heals a woman within its doors, and before long "all the city was gathered together at the door." O that we may see the like: our own dear ones saved, and then the whole city roused to seek divine healing!

We will arrange our discourse under the headings of four observations.

First: Let us observe that it may be we have some in our house who need the ministry of the Lord Jesus. One in Peter's house could not as yet minister to Christ, for she needed that Christ should minister to her. She was sick of a great fever, and quite prostrated by it, so as to be altogether unable to rise. Let us think whether we have not some about us who are spiritually sick, in a way which may be likened to a great fever.

What would the fever represent? Those who are in a fever represent spiritually those who are on fire with sin. The original word "fever" bears a close relation to the word "fire." The word's great poet speaks of "the fiery fever." A burning heat inflames the body, quickens the pulse to an unnatural pace, parches the mouth and tongue, and dries up the entire system. Those who have a fever in their souls are hot after sin, dried up with ill desires, inflamed with evil lusts. What unhealthy energy men even show in the indulgence of their passions, or in the pursuit of their ambitions; they are so inflamed with their desires that their life is consumed.

These fevered people are frequently very restless. It is one of the few cases where the man can not lie long together either on this side or on the other, but turns to and fro. Even his sleep is broken; neither by day nor by night can he find rest. He is dried up, and feels as weak as if he were brought into the dust of death and utterly dissolved. His experience is not so much pain as something worse than pain, an utter absence of rest. Have you not friends who in this sense are feverish? I had almost said I hope they are so, if they are, indeed, under the power of sin. There are signs of life where unrest abounds. We know young men with happy homes who cannot be content; they seem resolved to break their mother's hearts, and their fathers' know not what to do with them. "Nothing pleases them; they are always unsettled."

Ones symptom of a fever is that a man loses appetite for that which would be good for him. Some of our unconverted friends have no taste for the Gospel; we cannot easily induce them to come to hear it. If you could get them under the sound of the word, you would sit and pray, and even agonize for them, all the while the truth was being preached; but, alas! they will not come near, they have taste, no liking, no care for heavenly things; the thing they most require is that for which they have the least desire. Yet, hear now, Jesus can give them appetite, and everything else which is necessary to a perfect cure.

On the other hand, a fevered patient often feels a great thirst, which he cannot by any means quench, and now the Sabbath was drawing to a close. He needed refreshment, and it was most convenient that Peter had a house into which the Lord could go. I do not suppose it was a stately mansion, probably it was little better than a hut; for Peter was only a fisherman; but the Lord Jesus made it honorable enough by entering it. Where the king is there the palace is.

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Luke tells us "They besought Him for her." After you have stated the case to your Lord, then plead with Him, plead His promises, and plead His nature, plead His grace, and was intended to convey a lesson to the choicer spir-

need of the case, and the glory which a cure will bring. Let it be no cold prayer, but a warm, hearty, intense entreaty. Do not wrangle with sinners about religion, but wrestle with Christ about them. Beseech the sinners for Christ, but never fail to beseech Christ for the sinners. When little can be done with men you can still do much with Jesus.

We find also that when they had thus told Jesus of her, and besought Him, and they brougth Christ into the chamber; so that we read in our text, "When Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever." They seemed to say, "Lord, this is all we can do. We would have Thee look upon the dying woman and consider her. There is no sickness like unto her." Can you not by faith so realize the presence of the Lord Jesus Christ that you see him viewing the lost estate of those for whom you are concerned? Your friend is revereid with sin, but Jesus sees it. Your boy is restless, but Jesus watches him. Your daughter is like to perish, but Christ looks upon her. Every day let your importunate prayers keep them under Christ's eye.

Secondly: The ministry of Jesus must precede the ministrer of the saved ones. We anxiously desire that these friends of ours who are now sick of the fever of sin should yet become the servants of Christ, and should minister to him. I can imagine the joy of that anxious mother over yonder if she should ever be privileged to hear her boy preach the Gospel—that boy who has even been known to swear. What delight would fill the wife's bosom if she could hear her individual husband engage publicly in prayer. Some of you are thinking now of certain gifted persons who are using all their abilities against the cause of Christ, and "On," say you, "if they might be converted, my heart would dance with delight." This is a right desire. Do not ask them to do anything for Jesus while they are regenerate. Healing must come before serving. When a person is laid, sick of a fever, do not ask her to rise and walk upon the Lord Jesus Christ. No; His ministry to Peter's wife's mother preceded her ministry to him. She was "laid," that is, prostrated by the terrible malady. As a body greatly weakened seems to cling to the bed, and almost sink into it, so was and was like a crushed thing, or a sheep cast upon its back in a trough, and so she was powerless to do anything. Thus it is with the sinner. What can he do for Christ? "When we were yet without strength, in due time Christ died for the ungodly." There is no strength in an ungodly man wherewith to serve God. He has no faith, and without faith it is impossible to please God; he has no love, and even if a deed were done rightly, yet if there was no love as the motive, it could not be acceptable with God. The sinner, in fact, has no spiritual life, and if he should try to do good works they would be dead works, and could not please the living God. Out of a foul spring no clean waters can come, and out of a corrupt heart no acceptable works can proceed. Christ must give us strength, and cause us both to will and to do of our own good pleasure, for without Him we can do nothing.

Moreover, this sick woman was utterly unfit to do anything for Jesus and his disciples with a great fever upon her. Everywhere she went she would spread the contagion of her malady. Everything she touched would be infected, any food she prepared would be contaminated, any drink she prepared would be tainted, no likeing, no care for heavenly things; the thing they most require is that for which they have the least desire. Yet, hear now, Jesus can give them appetite, and everything else which is necessary to a perfect cure.

Fourthly, the desire to minister always arises out of healing. Here was a woman, poor woman, an old woman, a widow woman, one who had just been sick, and she desired at once to minister to Christ, and she can do it.

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I have thus described the disease: what shall we do with it? Let us see what the disciples did.

Mark says, "Anon they tell him of her." I would earnestly pray that you do the same. Take the case of the person who is laid upon your heart and spread it before the Lord. Go over the matter in detail; not for His information, but to excite your own pangs.

The next thing that blessed this woman was His look, "Jesus saw her."

There is more here than appears upon the surface. You know what a physician means when he says, "I will come and see your sick child." He does not mean that he will barely look at it. He intends to search into the matter, study it, and see what can be done.

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There was a contact established. Oh, that glorious doctrine of the incarnation of Christ, there is healing in it! I do not mean in the doctrine but in the fact itself, that the Lord Jesus Christ took man, made a woman, and brought her unto the man, and Adam said: "This is now bone of my bone and flesh of my flesh, it will, when properly exercised, by and peace and rest, with eter-

nal happiness to its inhabitants, allowing that there should not exist among the angels and the redeemed ones there, absolute and perfect obedience to the supreme will of God.

In a positive sense, personal piety may find exercise in so many different ways, that it is difficult to enumerate, or select the most important. Piety, properly exercised, will lead to the conservation of the whole being, body, mind and soul to God's service.

The subject of putting away the wife in divorce, does not seem to have occurred for many generations after the flood, amongst God's people, and it is not mentioned till, in Leviticus, speaking of the priesthood, it is said: "Neither shall they take a woman put away from her husband."—Lev. xi. 21.

The Pharisees, on one occasion, tempted the Savior by the following query, and he replied as follows: "Is it lawful to take a wife?"

"And the Pharisees came to Him and asked Him, 'Is it lawful for a man to put away his wife?' And He answered, and said unto them, 'What did Moses command you?' And they said, 'Moses suffered to write a bill of divorce and to put her away.'

"And Jesus answered and said unto them, 'For the hardness of your hearts be ye given this precept. But from the beginning of the creation, God made man and woman, for them shall a man leave his father and his mother and cleave to his wife: and they twain shall be one flesh: so then they are no more twain, but one flesh. When, therefore, God hath joined together, let no man put asunder.'

And in the house His disciples asked Him again of the same matter, and he said unto them, "Whosoever shall put away his wife, let him give her writing of divorce; but I say unto you, that whatsoever shall put away his wife, saving for adultery, for there is something very beautiful about that which is done by new converts. On the beauty of that first look of love! Oh, the sweetness of those first notes of praise! Oh, the power of those first sentences of testimony! I do not find any fault with our dear old saints; there is a richness and maturity about them, but still my soul desirous the first ripe fruits. Run as soon as you find your feet."

But notice that what this good woman did was very appropriate. Peter's wife's mother did not get out of bed and go down the street and deliver an address to an assembled multitude. Women are best when they are quiet. I share the Apostle Paul's feelings when he said, "The body of women is silent, and who shall marry her that is divorced committeth adultery."

In Matthew v, 31, the Lord says:

"It hath been said, whoever shall put away his wife, let him give her writing of divorce; but I say unto you, that whatsoever shall put away his wife, saving for adultery, for there is something very beautiful about that which is done by new converts. On the beauty of that first look of love! Oh, the sweetness of those first notes of praise! Oh, the power of those first sentences of testimony! I do not find any fault with our dear old saints; there is a richness and maturity about them, but still my soul desirous the first ripe fruits. Run as soon as you find your feet."

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Baptist Record

J. B. GAMRELL,
M. T. GAMRELL,
W. S. PENICK,

Clinton, Miss.

Thursday, Nov. 5, 1882

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMRELL

ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Associational Minutes neatly and cheaply. Clerks will please write to our terms before letting out their work. Those favoring this office with their work will be materially helping their paper. We prefer to keep both.

NOTES AND COMMENTS.

Brother Landrum is preaching as he can, at two mission points, besides his regular church work. He must have help.

Elder L. M. Merchant, of the West Judson Association, expects soon to move to Arkansas. We wish him abundant blessing in his new home.

To save much correspondence we will say that the situations for teaching in Louisiana has been filled. Those interested will understand why we do not write.

It is significant that there are fewer ministers in Maine to-day than fifty years ago. There are two hundred and fifty churches and one hundred and fifty preachers.

That noble Baptist, Dr. Franklin Wilson, of Baltimore, has been forty-one years a member of the Executive Board of the Maryland Union.

A sister in another State says of the Recoon, "It always struck me as sound, steady, and particularly wide awake." That is what a paper ought to be.

The Convention brethren will rejoice with the General Association brethren in their pleasant meeting. May they be prepared in all their work.

The Watchman reports great congregations at Tremont Temple, Boston, and a rising revival spirit. The winter is the revival season, North.

We hope the Mi-mississippi brethren will read carefully what our Louisiana editor has to say, not only to keep along with Louisiana affairs, but for the practical wisdom displayed in "Louisiana Notes."

The Texas Baptist Herald and the Texas Baptists are both doing nobly for the unification of Texas Baptists, and unification may now be regarded as assured. This means great things for that great State.

Last week we received resolutions from the Mission Society of Homer, La., expressive of their feelings with regard to the death of President Carter. They were dated July 4th. Such are the mills.

The whisky sellers of Canada are adopting dynamite as a weapon of warfare against the temperance advocates, and the difference between Canada whisky and dynamite as an agent of death isn't much.—Chicago Journal.

Elder L. E. Hall will give one fourth of his time next year to evangelistic work, holding one meeting a month. He will, when necessary, take his daughter and her organ with him to help in music. It is a pity he can't give all his time to this work.

Still judging from a communication in the London Baptist, our English brethren are more friendly to the collection than are we. The writer, referring to the approaching anniversaries of the denomination, to be held at Swanson, says that the program provides for sixteen collections, "beside special appeals which may be expected as in other years."—Journal and Messenger.

One of our exchanges comes out reckoning with an account of a church difficulty. We stick to it, the back yard is the place to do family washing. What good can come of troubling Israel over such matters, we can't see. It is only in the Southwest that such journalism is tolerated, and we have sometimes thought that in this region righteously comes nearer passing for Christianity than in any other.

If Baptists patronize Protestant colleges in preference to their own, why shall we have Baptist colleges at all? Were the fathers, when founding these colleges at great sacrifices, and with tears and prayers, doing a useless work? If your boy or girl is in a Peto-haptic college, you may answer.—Baptist Refector.

This applies with greater force to those Baptists who patronize

is card from all parts of our own State, and a world that lieth in sin is waiting on us.

We have received a copy of the minutes of the Central Association which met with the New Hope church, Grant parish, on the 3rd inst. We have read it through, but cannot find any reference to the new plan of work adopted by our late State Convention.

Brother W. H. Jack, of Natchitoches, was to have represented the interest of the Convention at this Association, but was mistaken at the time of its meeting, and therefore failed to be present. We glan a few things from their minutes. Their Local Mission Board reported that the ministers of the Association had done fifteen days voluntary missionary work during the year. There are only two Sunday Schools among the eighteen churches. The churches report 88 baptisms and 813 members. Two new churches were received and the church at Natchitoches was dismissed at their request to join some other Association. The amount sent up by the churches was \$56.10. We extract the following items from the report of the "committee to formulate a plan for mission work." They recommended the appointment of a Missionary Board of five members for the ensuing Associational year. The appointments of their missionaries had run for only one quarter. The appointments shall be of the ministers actually engaged in ministerial labor in the bounds of the Association. The board shall only pay for time actually spent in preaching to places very inaccessible to Baptist churches. The board shall fix the salary of its missionaries, which shall not exceed one dollar and fifty cents per day. The board shall receive no pay for its services.

In a note, printed in the minutes,

by the clerk, Elder J. B. Wood, we find the following: "The substance of the speech was that the plan was a plain, definite and practical one; that each person will know precisely where his money will go when he gives it; that every cent will go to pay for a sermon to lost souls in our bounds, and that it will give the churches the privilege of hearing some of the burden of this work and not leave it all to be borne by the preacher. An old minister from another Association said: 'It is the best plan

I ever saw or heard of.'

If we had been present we would have said something like this: "Dear brethren, will you not unite with all your brethren in the State in the work of supplying the destitution in our midst?" Will you not let us help you to supply the destitution in your own midst? Would it not be better for us all to work together?

Perhaps it is not too late now for us to offer to help you give the Gospel to the perishing thousands around you; if it is not, let us hear from you. Will you not give us something to Foreign Missions and help educate our young preachers?

We also note the following statement in the minutes: "Elder J. B. Wood stated that Elder J. T. Wallace and himself were considering a plan by which they hoped to be able to give the Baptists of Louisiana a denominational State paper within the next year."

Do these brethren not know that the Convention has at each of its last two sessions carefully considered the advisability of beginning the publication of a denominational paper in this State, and gave all the proceeds to missions. By this means he gave more than three times as much as he had thought he was able to do before that.

What a joy to give to the Lord!

Our commission merchants promise us that mission bales of cotton shall bring the highest price in the market afford. Brethren, send on your cotton. It is the same as money to our missionaries and to our boys at Clinton.

Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Why attempt a thing which the Baptists of the State say ought not to be attempted? We believe we have a good thing now—the brethren, all over the State are satisfied, and subscribers are pouring in.

Brother Gambrell has never failed to publish all we sent him. Don't let us start a paper until we are able to have a good one. Brother Head, of Lake Charles, who attempted some years ago, under more favorable circumstances than anyone could now, to publish such a paper, says such a thing ought not to be attempted again until we have fifty thousand Baptists in Louisiana. His head is level.

He is a powerful government,

with headquarters on another sphere, claims the right to control the religious faith of every man in the United States, and wants the hour of might to enforce the claim.

The above clippings are Catholic Examiner.

EDEN.—The above article was written several months ago, and, have watched to see if the Examiner or any other Catholic paper would correct or condemn Mr. Collet. Not a word has been uttered in opposition to the bloody doc-

trine. It stands as the voice of the Romish hierarchy.

Americans should remember it.

THE INQUISITION.

Monsignor Capel, the celebrated Catholic lecturer, delivered a lecture some time ago, on the "Inquisition." He was careful to state with due gravity that he spoke by the highest authority of his church. Non-Catholics have a horror of the "Inquisition," and we were anxious to know what could be said on the other side. Monsignor Capel, in the course of his lecture, wished his words taken down by the reporters while he uttered the following:

Whatever is done for the protection of a man's life, is all that and more for the sake of his purity. If you imprison a man for damaging property, if you hang a man for taking the life of another, I will imprison and will hang the man who takes from me my faith. Give me for my faith precisely that which you give for other interests. The interest of property is one, and the lowest. The interest of honor is two. The interest of life is three. The interest of faith is four, and above all.

This settles one point; in view of the Catholic Church the same methods may be employed to preserve the Catholic faith, that government uses to preserve property and life, and with greater reason, inasmuch as faith is more valuable than anything beside. The Catholic Church holds that men may be hanged for destroying their faith, and that horrid doctrine is promulgated by the mouth of the man who said:

"I stand here with the permission of His Eminence. I stand here with the permission of the Dominican Fathers, to exercise that authority which comes from the Holy See."

Now, it is settled again that the Catholic Church holds the right to put to death those who, in the judgment of the Pope and twelve Cardinals, the latter composing the Inquisitorial jury, are guilty of destroying the true faith.

This being the doctrine of the Church, religious liberty can never be held by Catholics, as a right.

After a full and fraternal discussion, the body went for the report.

Harmony Association stands in line with her sisters from the Tennessee line to the Gulf of Mexico.

The spirit was loyally, and those who opposed gave it a fraternal greeting. Kindly discussions tend to throw light on questions and cement brethren in a stronger unity.

There must always be room for honest doubt, and no man must be held in less esteem for expressing his doubts in a kindly way.

We feel sure that the plans and work of the Board are much better understood than if there had been no discussion.

The general impression was that

we were on the road to progress

than we had ever been.

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The speaker in this significant address, to make a fair

show for his church, and, therefore, explained the workings of

the "Inquisition."

If one must be

tried on the capital charge of de-

stroying the faith, he would like to

have a fair show in the trial.

Many people, who heartily thank God that the Constitution of the United States stands between them and the "Inquisition," nevertheless feel an interest to know just how things go with this dread tribunal.

Monsignor thus describes:

And that Inquisition, bearing its own name, but that those without would fain de-

stroy, stands there on its own ground—a model institution.

Twelve Cardinal—Princes of the church—have since 1542 composed its corporate body. An inquiry discharges its functions as Judge Ordinary. A Councilor is one of the Superintendents. A Consultor selected by the Pope himself from among the most learned theologians and canonists constitutes the defense of those guilty. Qualifiers are appointed to give their opinion on questions submitted to them, and an Advocate is charged with the defense of persons accused. Subordinates of officials constitute the completion of this congregation. So constituted, the examiners are presided over by the Pope, and no judgment of that Inquisition can be given except by the Pope himself.

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And that Inquisition, bearing its

have been heard in their cries for a revival of religion. The joys of salvation were given; sinners were converted, and the same added to the church, which was greatly strengthened by the addition of 18 baptized, several received by letter and others restored.

THE MT. OLIVE
meeting has been reported. This church has entered systematically upon the work of the Convention Board. The territory occupied by the membership has been divided into districts, and in each a deacon or some active member has been appointed to solicit contributions from every member for every object fostered by the Convention and also by the church. This work, however thoroughly done, is not dispensed with public collections. The wisdom of the Convention plan is manifest to the churches, and the Board may contemplate the enlargement of the work.

BALDWIN
has been without a revival (such as we reported) for several years. The spiritual-minded of the Methodist, Presbyterian and Baptist churches have been hedged in by the challenging Reformers. The unconverted seem but little interested, while for the last seven years or less, the Reformers have been "feasting upon proselytes," which presents to us a repetition of Pharaoh's dream. See their authority for this in Acts xxix, 30th.

I am encouraged to believe that the years of famine have passed, and that the beleaguered city "may look up to the mountains from whence cometh all their help" and see horses and chariots of fire" that will drive the besiegers from their tents. This faith is encouraged by the results of last week's meeting in Baldwin. The Lord's people were in the Lord's spirit in the Lord's day when precious joys were experienced in anticipation of that "rest that remaineth for the people of God." This is a gallant band, and will come up to a full measure in the benefactions of the churches.

I could write many other things, but lest length should be grievous I will close by stating, that so far as understood, my present field of labor is unchanged for next year.

R. BURKES

Oct. 27th,

The manuscript minutes of the River Baptist Association are destroyed by the burning of the printing press at St. Louis, La., where they had been deposited with Brother T. J. Manham for publication. This will cause delay. Our clerk, Brother T. J. Jones, will have to rewrite the minutes and start their publication again.

In view of these facts, it is hoped the brethren will be patient; the minutes will be forthcoming as soon as practicable. J. A. HARRELL.

Mr. LEBANON, I.A.

General Association.

This body met with Fellowship church in Jasper county on Saturday before the fourth Sunday in October. The delegation was large. Brother N. L. Clark was re-elected moderator. The introductory sermon was preached by Brother J. P. Johnston. Brother J. P. Merrett preached on Saturday night; both brethren preached good sermons. The whole day was consumed in organizing except the introductory sermon. The contributions reported in the letters from the Associations and churches were:

For Foreign Missions, \$82.90;

" State, 554.96;

" Indian, 45.43;

Ministerial Education, 1.05;

Amount collected Sunday, 42.25;

" Monday, 35.90;

Total amounts for all purposes \$61.61.

Five or six missaries were under employment of the body for a part of their time; 150 baptisms were reported.

The report from the Sylvera school was encouraging. They had enrolled sixty or seventy already. Brother F. D. Baars was appointed an agent to solicit funds and patronage for the school. They intend to build up a good school. The reports on missions, and the speeches of the brethren and especially the sermon on Sunday, were really of the gospel sort. May the Lord increase the spirit of missions among us, and I give it as my opinion, that the day of strife between the General Association and Convention has passed. Their work is the same. They cannot afford it if the spirit of Christ would allow it. We must, brethren, as the servants of God, go side by side and possess this State for Christ. We can do it by the grace of God, and we must.

S. O. Y. RAY.

Died.

NEAR Rocky Mount, Bossie parish, La., Oct. 11, 1885. Cora Lee, youngest daughter of J. H. and M. A. Young, aged five years and six months, died yesterday morning at her home, Wayland Hoyt, D. D.

She was the petted darling of a large family. But the Master had need of her, and called her up to that bright, better world; and now little Cora is one of the redeemed saints; and will never know sorrow or suffering again.

A FRIEND.

ROCKY MOUNT, Oct. 17, 1885.

Little Cora was a bright, sweet child, and endeared herself to all who knew her, by her sweet, winning ways.

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Little Cora Virginia Wiltshire, aged five years and seven months, gently passed away on Thursday, Oct. 16, 1885. She was a bright little girl, and a comfort to her parents. May the Lord comfort them and bless them. To whom we say:

"One less to bind you here."

One more precious jewel;

Undimmed now by stain or tear,

Waiting for your coming.

"One heart less to pine and break

Neath its load of sorrow;

One more searsh harp shall shake

Its songs of praise forever.

One link less in Love's fond chain,

One more with the angels;

Beyond the reach of grief or pain—

At home, at rest, in heaven." —I. S. F.

EUGENE J., son of O. J. and Jarena Hagland, was born May 30, 1878, and died Oct. 18, 1885—he being 7 years, 4 months and 5 days old. His short life abounded in such affection and gentle obedience to his parents as is seldom seen in children. No pleasure was indulged in by Eugene without asking the permission of his parents. He never rose from his bed in the morning without putting his arms around his mother's neck and kissing her good morning. He made their home pleasant and joyous to all; but, in his tenderness and lovefulness, God took him from the delight of earth to the realms of the pure and blessed. —J. P. H.

DRAGON SILAS COLDMAN—This devout and pious servant of God departed this life at his residence near Rodney, Miss., on Saturday, Oct. 10, 1885, in his seventy-fourth year. From early life until within the last few years, he was one of the strong pillars of the Fellowship church, and one of her deacons. He always used the office of deacon well, and "purchased for himself a good degree and great boldness in the faith." For a number of years he was church clerk and was often clerk of Union Association. He always took the deepest interest in everything that pertained to the interests of the Redeemer's kingdom, in the discipline of the churches and the preaching of the word to the destitute. His last offering was left to the College. In his eleventh year he was a "crowned singer in Israel," and to the last retained a keen relish for music and sang song. In his doctrinal view he was strongly Baptist; an ardent admirer of the Tabernacle, though not going as an editor. In a few years his thoughts and often found expression in the columns of our denominational paper. In a bound volume of the Mississippi Baptist for 1884, I noticed communications from him. All of his children have predeceased him to the spirit world, but his aged companion and several orphans who shared his kindness, remain to mourn his departure.

For several years he had been a member of Rodney church, on account of accessibility to him. In all the relations of life he proved himself one of God's noblemen. He leaves a large circle of relatives and friends. On a beautiful Sunday morning—October 11th—had him to rest in Christ.

"Servant of God, well done;

Rest from thy loved employ;

The battle fought, the victory won;

Enter thy Master's joy."

L. S. FOSTER.

For your committee appointed to draft suitable resolutions expressive of the sentiments of the school, relative to the death of our brother C. W. Jones, on the 9th instant, and upon you, little John Nuckles, on the 11th instant, who will submit the following:

Whereas, It has pleased our Heavenly Father and great Superintendent in the providence to take to himself these beloved members of our school, therefore:

Be it resolved, That in the death of our brother and friend, the church and Sabbath school have lost a useful member and faithful teacher, the community a dutiful exemplary and truthful member of society; and in the death of little John, the school has lost a bright, affectionate, interesting pupil, and while we do not know the dispensations of Providence, in this double sorrow and loss to us, we do know that all things work together for the good of the things we love.

Be it further resolved, That we, a Sabbath school, extend our tender sympathies to their surviving relatives and friends, and that the God of all love so direct us that we may meet with them in the great congregation of His eternal Sabbath-school.

Be it resolved, Third—that these resolutions be recorded in the minutes of our body and a copy of same be sent to Rev. Dr. K. R. Foster, and Word for publication.

Respectfully submitted,

E. A. PARK,
T. S. BROWN,
E. M. MORRIS,
Committee.

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One link less in Love's fond chain,

One more with the angels;

Beyond the reach of grief or pain—

At home, at rest, in heaven." —I. S. F.

BROWN'S IRON BITTERS

PHYSICIANS AND DRUGGISTS RECOMMENDED IT.

On Every Bottle.

TRADE MARK.

QUALITY & PURITY & INTEGRITY.

Jobbing.

On Every Bottle.

Home Circle.

Poetry.

One Less at Home.

BY S. G. STOCK.

One less at home!

Missed day by day from its accustomed place;
But, cleaned and saved and perfected by
grace,

One more in heaven!

One less at home!

One voice of woes is hushed, and evermore
One word unspoken; on the shore
Where passing comes not, one soul lands
more—

One more in heaven!

One less at home!

A sense of loss that meets us at the gate;
Within a place undied and desolate;
And far away, our coming to await,
One more in heaven!

One less at home!

Childless, the earth-born, midst the thought
we rise,
And wrap our foot-steps round and dim our
eyes;

But the bright sunbeam dazeth from the
skies.

One more in heaven!

One more at home!

This is not home, where cramped in earthly
mould,
Our sight of Christ is dim, our love is cold;
But there face to face we shall be
held,

In home and heaven!

One less on earth!

It's sorrow, and its lot to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to
wear,

At home in heaven!

One more at home—

That home where separate cannot be;
That home where no name unmissed remains;
Lord, Jesus, grant us all a place with thee;
At home in heaven!

Editorial.

HOMELY TALKS

THE SYMPATHY OF CHRIST.

As balm to an aching heart, and
healing to a wounded spirit, comes
the thought of sympathy from
one, loving and beloved. Of how
great helpfulness and strengthening
power to all weary and tried disci-
ples is the thought of Christ's sym-
pathy; but sometmes the thought
enters the mind of the grief-strick-
en mother, the Master cannot truly
sympathize with me; and here-
in lies the strength of that delusive
worship of Mary, fostered by the
Romish Church. It is a question
whether we have been wise in our
manner of opposing this heresy of
Rome. Might it not be that hearts
could be released from the thrall
of Mariolatry more effectually
by pointing to the scene on Calva-
ry, when the dying Christ looked
through the dark of that awful
hour upon the face of His mother
and commended her to the care of
one whom He loved?—than by
ridicule? Was there ever a moth-
er's heart that did not throb with
the keenest sympathy for the grief
that must have rent the heart of
Mary, when she saw her Son, Je-
sus, die as a malefactor? She was
just a human mother, with the same
mother love that warms the mater-
nal hearts to-day; and not even
the knowledge that her Son was
the Savior, the Messiah, could have
wholly plucked the sting of grief
from her heart when she witnessed
His agony.

While this scene most awak-
ens sympathy in mother hearts for the
sorrowing mother of our Lord,
yet the most lasting and comforting
influence of it must ever be the as-
surance to the mothers of all time
of the unvarying sympathy of
Christ for them.

Sorrows the direst, griefs the
sorest, may pierce the hearts of
mothers; but Christ can enter in-
to their feelings, and, with the
touch of His wondrous, all embrac-
ing sympathy, provide comfort and
care for them even as He did for
His own mother in the hour of His
mortal dissolution.

We may sometimes, under the
shadow of a great grief, have our
eyes so clouded that we cannot see
how He will reach us with the touch
of His sympathy, or by what means.
He will compass our comfort; but if
we are alert for the signs of His
sympathetic love, we shall find
them in the provident care that
furnishes work for the hands that
otherwise had hung idle in the su-
pineness of hopeless grief. For
the comfort of mothers who have
been bereaved of their sons, He
points to young men who are ex-
posed to sin and danger and says,
'Women, behold your sons.' For
the comfort and safety of young
men deprived of a mother's influ-
ence, He throws them in scenes
where sorrowing mothers shall ap-
peal mately to their protection and
say: 'Behold your mother.' Just
now, as we trace these lines, there
arises before our mind the picture
of one devoted mother whose be-
reavement of two noble sons un-
locked the fountain of our sym-
pathy and love for the sons of other
mothers, until none who need her
comfort can find it in vain.

care and comfort ever ask it in
vain.

There are, however, other and
deeper heart-wounds than death
can make. Mothers can press the
cold lids down over death-glazed
eyes, and fold chill hands on still
hearts even in their sons' young
manhood's prime, and yet say in
the triumph of faith 'The Lord
gave; the Lord hath taken away;
blessed is His Holy Name!' but
when one loved and prayed for
wonders into paths of sin and
shame, is it any wonder that faith
for a time staggers like a star-
ving cripple? And yet, blessed
be God, the assurance of Christ's
sympathy is pressed home to the
broken heart when the Holy Spirit
brings to mind the dead son of the
Widow of Nain, the dead Lazarus
and the weeping Christ.

Now I must say a word or two
about the people I met with. I
think I must have been very for-
tunate, for in my journey I met
none but kind people, and the Ital-
ians that I met in their homes did
appear to me to be a noble people.
All seemed to strive to make my
visit enjoyable, and if I had been
able to speak their language, I
should have had a grand opportu-
nity to have reasoned with many
on those matters of eternal mor-
tality, and I do hope that this peo-
ple will be yet delivered from
the thrall of the Romish theol-
ogy and embrace the pure Gospel
of Christ.

I brought from Perugia many
kind remembrances of her noble
people. S. WHITE.

flowers, ah, but they were magnifi-
cent. I bought two lovely bouquets
and paid for them three cents. If
I could I would describe the ven-
dors of all those wares, but that I
cannot do, only to say that they
were all talking very loud and
fast, and as I could understand but
little they said it was to me strange
and interesting. I found it quite
a task to get about amongst them,
for it was a perfect labyrinth.

Many of the houses are very old;
the walls are from three to five
feet thick. I saw no wooden floors
or wooden stairs—they are all of
stone. I was three or four stories
up, and the floors were stone. From
many of the eminences the views
of the surrounding country are
very beautiful.

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